

# AT A GLANCE

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### 3: Â'L-E-‘IMRÂN

#### **Period of Revelation:**

*This Sûrah (Chapter), revealed at Madinah, consists of three discourses. The first discourse (vv. 1-32 and vv. 64-120) appears to have been revealed soon after the Battle of Badr. The second discourse (vv. 33-63) was revealed in 9 A.H. when the deputation from the Christians of Najrân visited the Prophet. The third discourse (vv. 121-200) was revealed after the Battle of Uhud.*

#### **Major Issues, Divine Laws and Guidance**

- \* Allah's testimony about Himself.
- \* Decisive vs. Allegorical verses of the Qur'an.
- \* The True religion in the sight of Allah is only Islam.
- \* The only religion acceptable to Allah is Islam.
- \* Live Islam and die as a Muslim in order to get salvation.
- \* Followers of Isa (Jesus) were Muslims.
- \* Birth of Maryam (Mary), Yahya (John) and Isa (Jesus) peace be upon them.
- \* 'Mubahla' (calling for Allah's decision if the birth of Jesus is disputed).  
He was born without a father, as Adam (first man) was born without parents and Eve (first woman) was born without a mother.
- \* Life and death is from Allah.
- \* There is no escape from death.
- \* Those who are killed in the path of Allah are not dead, but are alive.
- \* Muhammad (pbuh) is no more than a Rasool/Prophet of Allah.
- \* Prohibition to take the unbelievers as protectors.
- \* Critical review and lessons taught during the Battle of Uhud.
- \* The first House of Allah ever built on earth is that of Ka'bah at Makkah.

*As in Sûrah Al-Baqarah, the Jews were invited to accept the guidance. Similarly, in this Sûrah, the Christians are admonished to give up their erroneous beliefs and accept the guidance of the Qur'an. At the same time, the Muslims are instructed to nourish the virtues that may enable them to carry out their obligation of spreading the Divine guidance.*

*The believers had met with all sorts of trials and hardships about which they were forewarned in Sûrah Al-Baqarah. Even though they had come out victorious in the Battle of Badr, they were not out of danger yet. Their victory had aroused the enmity of all those powers in Arabia which were opposed to the Islamic movement. Threatening events had begun to appear on all sides and the Muslims were in a*



perpetual state of fear and anxiety. This state of emergency was also adversely affecting its economy which had already been badly disturbed by the influx of Muslim refugees from other places.

The Jewish clans, who lived in the suburbs of Madinah, started discarding the treaties of alliance which they had made with the Prophet at his arrival from Makkah. They had discarded the treaties to the extent that during the Battle of Badr, these "People of the Book" sided with the pagan Quraish, in spite of the fact that their fundamental Articles of Faith - such as Oneness of Allah, Prophethood and life after death - were the same as those of the Muslims. After the Battle of Badr, they openly began to approach various Arab clans against the Muslims. The magnitude of the peril may be judged from the fact that even the life of the Prophet himself was always in danger. His Companions used to sleep in their armor and keep watch at night to guard against any sudden attack. Whenever the Prophet happened to be out of sight, even for a short while, they would at once set out in search of him.

Jews even approached the Quraish and challenged their ego to avenge the defeat that they had suffered at Badr and promised to help them from within. As a result, the Quraish marched against Madinah with an army of three thousand warriors and a battle took place at the foot of mount Uhud. The Prophet marched out of Madinah with one thousand men to fight the enemy. On their way to the battlefield, three hundred hypocrites deserted the army and returned to Madinah to discourage the believers. A small band of hypocrites, however, remained among the seven hundred who accompanied the Prophet. They played their part and did their best to create mischief and chaos in the ranks of the believers during the battle. This was the first clear indication of the fact that within the fold of Muslim community there was quite a large number of saboteurs who were always ready to conspire with the external enemies to harm their own brethren.

These devices of the hypocrites, played a major role in the setback at Uhud, even though the weaknesses of the Muslims also contributed to it. The Muslims were a new community, formed on a new ideology and had not as yet gotten thorough moral training. Naturally, in this second hard test of their physical and moral strength, some weaknesses came to the surface. That is why a detailed critical review of the Battle of Uhud is made in this Sûrah which was needed to warn the Muslims of their shortcomings and to issue instructions for their reform.



### 3: Â'L-E-‘IMRÂN

This Sûrah, revealed at Madinah, has 20 sections and 200 verses.

In the name of Allah, The Compassionate, The Merciful

#### SECTION: 1

Alif L'âm M'eem<sup>[1]</sup>

Allah! There is no god but He; the Living, the Eternal.<sup>[2]</sup> He has revealed to you this Book with the Truth, confirming the scripture which preceded it, as He revealed the Tawrât (Torah) and Injeel (Gospel),<sup>[3]</sup> before this, as a guidance for mankind and also revealed this Al-Furqân (criterion for judgment between right and wrong). Surely, those who reject Allah's revelations will be sternly punished; Allah is Mighty, capable of retribution.<sup>[4]</sup> Surely, nothing in the earth or in the heaven is hidden from Allah.<sup>[5]</sup> It is He Who shapes you in the wombs of your mothers as He pleases. There is no god but He; the Mighty, the Wise.<sup>[6]</sup>

3:[1-6]

He is the One Who has revealed to you the Book. Some of its verses are decisive - they are the foundation of the Book - while others are unspecific. Those, in whose hearts is perversity, follow the unspecific part, seeking discord through giving it their own interpretation, but no one knows its true interpretation except Allah. Those who are well grounded in knowledge say: "We believe in it; it is all from our Rabb." None will take heed except the people of understanding.<sup>[7]</sup> They say: "Our Rabb, do not let our hearts deviate from the truth after you have guided us, and grant us Your own mercy; You are the Grantor of bounties without measure."<sup>[8]</sup> Our Rabb, You will surely gather all mankind before You on the Day about which there is no doubt; surely, Allah does not break His promise."<sup>[9]</sup>

3:[7-9]

(٣) سُوْرَةُ اِلْعٰمِرٰنِ (٨٩) اٰلِ اِمْرٰنٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝ نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرَةَ وَالْاِنْجِيلَ ۝ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ ۝ اِنَّ الَّذِيْنَ كَفَرُوْا بِآيٰتِ اللّٰهِ لَنُحْمَدُوْنَهُمْ عَذَابٌ شَدِيْدٌ ۝ وَاللّٰهُ عَزِيْزٌ ذُوْا نِقَامٍ ۝ اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِى الْاَرْضِ وَلَا فِى السَّمَآءِ ۝ هُوَ الَّذِىْ يُصَوِّرُكُمْ فِى الْاَرْحَامِ كَيْفَ يَشَآءُ ۝ لَا اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

هُوَ الَّذِىْ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ۝ فَاَمَّا الَّذِيْنَ فِى قُلُوْبِهِمْ رَيْغٌ فَيَكْتَبُوْنَ مَا تُشَابِهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَاَبْتِغَآءَ تَاْوِيْلِهِ ۝ وَمَا يَعْلَمُ تَاْوِيْلَهُ اِلَّا اللّٰهُ ۝ وَالرَّسُوْلُوْنَ فِى الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهِ ۝ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۝ وَمَا يَذْكُرُ اِلَّا اَوَّلُوْا الْاَلْبَابِ ۝ رَبَّنَا لَا تُغْنِ قُلُوْبُنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۝ اِنَّكَ اَنْتَ الْوَهَّابُ ۝ رَبَّنَا اِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِیْهِ ۝ اِنَّ اللّٰهَ لَا يَخْلِفُ الْمِيعَادَ ۝

تَقْدِیْمُ اَمْرِ اِلٰهٍ

٣



SECTION: 2

Surely, neither their wealth nor their children will save the unbelievers from the wrath of Allah: they are the ones who will become the fuel for hellfire.<sup>[10]</sup> Their end will be the same as that of the people of Fir'aun (Pharaoh) and their predecessors who denied Our revelations, so Allah called them to account for their sins. Allah is strict in retribution.<sup>[11]</sup> O Muhammad, say to the unbelievers: "Soon you will be overpowered and driven together to Hell - which is a horrible refuge.<sup>[12]</sup> Indeed there was a sign (lesson) for you in the two armies which met on the battlefield (of Badr): one was fighting for the cause of Allah and the other had rejected Allah; the believers saw with their own eyes that the unbelievers were twice their number. But the result of the battle proved that Allah strengthens with His own aid whom He pleases. Surely, there is a lesson in this for those who have sight.<sup>[13]</sup>

3:[10-13]

The life of men is tempted by love and desire for women, children, the hoarding of treasures of gold and silver, branded horses, wealth of cattle and plantations. These are the comforts for the transitory life of this world; the excellent abode, however, is with Allah.<sup>[14]</sup> Say: "Shall I tell you of better things than these, with which the righteous will be rewarded by their Rabb? There will be gardens beneath which rivers flow, where they will live forever with spouses of perfect chastity and the good pleasure of Allah. Allah is watching His servants very closely."<sup>[15]</sup> The righteous people are those who pray: "Our Rabb! We sincerely believe in You: please forgive our sins and save us from the agony of the hellfire;"<sup>[16]</sup> who are steadfast, sincere, obedient, and charitable, and who seek forgiveness from Allah in the last hours of the night.<sup>[17]</sup>

3:[14-17]

إِنَّ الَّذِينَ كَفَرُوا  
لَنْ نُنْفِيَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلِيَّاءَهُمْ وَفُودُ النَّارِ كَذَابٌ إِلَى  
فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا  
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ  
قُلْ لِلَّذِينَ كَفَرُوا سَتْغْلِبُونَ وَتُحْشَرُونَ إِلَى  
جَهَنَّمَ وَبِئْسَ الْمِهَادُ قَدْ كَانَ لَكُمْ آيَةٌ فِي  
فِئْتَيْنِ النَّفْتَاءِ فِئَةٌ تَفَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى  
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ وَاللَّهُ  
يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً  
لِأُولِي الْأَبْصَارِ

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ  
مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ  
مِنَ الذَّهَبِ وَالْفُصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَ  
الْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا  
وَاللَّهُ عِنْدَهُ حَسَنُ الْمَايِ قُلْ أَوْفَيْتُكُمْ  
بِخَيْرٍ مِّنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ  
جَعَلْتُ تَبَجْرِي مِّنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ  
بَصِيرٌ بِالْعِبَادِ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا  
فَاعْفُ رَحْمَةً لَّنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ الضَّالِّينَ  
وَالضَّالِّينَ وَالْقَاتِلِينَ وَالْمُفْسِدِينَ وَالْمُسْتَغْفِرِينَ  
بِالْأَسْحَارِ